

The Gospel Messenger.

"It was needful to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

"I will take no man's liberty of judging from him; neither shall any man take mine from me."

Chillingworth.

VOL. II.

JUNE, 1825.

NO. 18.

ON THE TRINITY.

THE Church, at this season, being engaged in meditating on the great scriptural doctrine of the TRINITY IN UNITY, the following extracts from a Sermon of the late excellent Bishop Moore, of New-York, will, we doubt not, be read with interest, and, we hope, with Christian edification. And we trust, that this specimen of the Bishop's pious and practical writings, will make them better known in religious families.

INFIDELS, with much exultation, have been always cavilling at the mysteries of our holy religion: and many Christians of more zeal than discretion, in order, as they fondly supposed, to remove every shadow of objection, have attempted to *explain* what they cannot possibly *comprehend*. The consequence has been, that ardour and activity only increased their embarrassment—the further they advanced, the mazes grew more intricate, and the path more obscure, to their own confusion, and to the great triumph of their adversaries. In every difficulty of this sort, our wisest, indeed our only course, is to adhere strictly to the declarations of Holy Scripture. And what do the enemies of revelation gain by a candid acknowledgement that Christianity contains several mysterious doctrines? We only acknowledge that God is wiser than man.

GOS. MES.—VOL. II.

With the deepest humility and reverence of heart, let us learn to adore that great Being, whose nature is incomprehensible, and whose dwelling-place is surrounded with clouds and thick darkness, impenetrable by mortal eye; "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know?" But, although we cannot comprehend him as he is, in his own nature and transcendent perfections, we perceive many representations of his glory in his works of creation, providence, and redemption. The earth bespeaks his goodness, the heavens declare his glory, and the firmament sheweth his handy work. Whithersoever we turn our view, above, around, or beneath; the harmony, beauty, and utility which reign through all nature, declare that the Lord is strong and mighty, that he is good, and that his superintending wisdom is over all his works. From these considerations, all the nations of the earth have been compelled to acknowledge and adore the great First Cause of all things. But unto us Christians, he has been pleased to reveal himself farther, under the character of the *Son*, who redeems us from death and misery, and of the *Holy Ghost* who recovers us from the pollutions of sin, and prepares us for the pure joys of heaven. We are required, therefore, to worship the Son as we worship the Father. *He* who condescended to take our nature up-

on him, and to make an atonement for our sins, humbled himself even "to the death of the cross, is now highly exalted, and has a name given unto him above every name, that at the name of *Jesus* every knee should bow, of things in heaven, and things in earth, and things under the earth." Christians are likewise commanded to present the same adoration, and to ascribe equal glory to the *Holy Ghost*, who is styled the Spirit of the Lord coming from the Father and sent by the Son; who is said to search all things, even the deep things of God; who is our Comforter under affliction; our Guide to conduct us from error into truth; and our Sanctifier, who, from one degree of grace and glory to another, changes us into the image of *Jesus Christ*, the spotless example of all virtue.

If we have sufficient reason to believe that our religion really comes from God, let not the mysterious doctrines which it contains excite in us a proud and captious spirit; but rather let them teach us the necessity of humility and reverence. The faculties of every created being must necessarily be limited; and it is not for us to direct the Almighty Creator how much he shall disclose, or how much he shall conceal. Man finds himself placed in this world surrounded with mysteries. After all his most diligent researches, there are numberless difficulties not to be explained by the nicest investigation—there are about him depths and obscurities in the divine dispensations, which no ray of human knowledge can ever penetrate. His belief would be circumscribed within very narrow limits, was it to extend no further than to those objects which he can clearly discern, and the laws and properties of which he can accurately explain. And shall vain man pretend to be wise above what is written by the finger of God himself? The stupendous bodies which compose this planetary system of which our earth is a part,

revolve about one common centre. But who perceives the secret influence which holds them in such wonderful order and harmony? The philosopher will tell us it is the force of gravity; but let the philosopher proceed one step further, and tell us what is that, and why it operates in one direction more than another? The earth is clothed with a vast variety of trees, herbs, and flowers—but who can pretend to account for their various properties? Why is the same leaf decorated with such a beautiful assemblage of colours? Why do the juices which are extracted from the same spot of earth, produce in one plant, fruits the most salutary; and, in another, the most deadly poison? We know that this material body must be animated by some spiritual substance; must derive its activity from some living soul. But who can discern the nature of this connexion, or show how the soul and body mutually influence each other? And when all nature is full of inexplicable mysteries, shall proud man, in matters of religion only, add presumption to his ignorance, and wantonly reject the whole, because he cannot thoroughly explain every part? Rather let him bow in silent reverence before the Supreme Ruler of the universe, who, we may rest assured, is wise in what he *withholds*, as well as in what he *grants*.

It were well if those who are so clamorous in their invectives against the mysteries of our religion, would seriously examine their own hearts, whether there be no way of determined wickedness in them—whether they are actuated by a sincere regard for *truth*, or by a stubborn attachment to *sin*. Few persons who persist in the wilful transgression of the laws of God, have become so obdurate in their crimes as to be entirely contented and easy. When they hear of a religion which claims its authority from heaven, and which condemns their vices under the penalty of ever-

lasting misery, they frequently shudder with fearful forebodings of wrath—they anxiously look around for some spring of comfort; some staff of support. Fain would they remove these terrors, and were it practicable, discredit that religion, from which, in their present condition, they have so little to *hope*, and so much to *fear*. But how is this to be effected? The more substantial parts of this heavenly fabric are altogether impregnable. They therefore direct their assaults against those mysteries which are not so easily defended; and they fondly hope, by ridiculing and debasing *these*, to overturn the whole system; or at least, to make it a general subject of derision and contempt. Whereas, were men influenced only by a sincere regard for *truth and virtue*, they would wish that religion to be true which is so friendly to the interest of both—they would examine with candour; act with integrity; gratefully rejoice when God clothes himself with light, as with a garment; and silently adore him, when he surrounds the habitation of his glory with clouds and thick darkness.

Lastly; since the wisdom of God is sometimes spoken in a *mystery*, which will ever remain so, notwithstanding all our inquiries; let us turn our chief attention from matters so dark and intricate, to subjects of more easy comprehension, and more general concern. "Secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children, for ever, that we may do all the words of his law." Happy were it for the world, if men would dispute less about the *difficulties* of religion, and be *influenced* more by its plain and positive *precepts*. On the love of God, and the love of our neighbour, depend all the law and the prophets. Why then should we unnecessarily perplex ourselves with inscrutable mysteries, and stand to caviil and object, when we are blessed with the gracious assur-

ance, that if we repent, God will pardon our sins through the mediation of Jesus Christ—that if we persevere to the end in well-doing, he will reward our sobriety, righteousness, and godliness, with the everlasting joys of heaven? Let us, therefore, pursue the plain path prescribed in the Gospel—Let us first receive the revelation of the Divine will with humble and implicit faith; and then, giving all diligence, add to our faith, temperance, patience, charity, and godliness. Whatsoever things are honest, just, lovely, and of good report, if there be any virtue in these things, or any praise, let us attend to them. And thus, the peace of God will be with us; and an entrance will be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

For the Gospel Messenger.

CHRIST'S DEPARTURE EXPEDIENT.

THE Church is, at this season, as it were, in a posture of expectation. She has mourned over her crucified and buried Lord. She has rejoiced in him as risen; and now, awaiting the period of his ascension, looks for the fulfilment of that promise which cheers her in the prospect of his departure: "Because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." (St. John xvi. 7.)

But why was his departure necessary? Because, as he himself declares, *the descent of the Spirit depended on it*; and because of the *superior importance to the Church of the presence of this Divine Agent*.

The event which called for that interposition of Heaven, whose commencement, progress and consumma-

tion, the Bible records, was terrible and decisive; and wide as was the consequent separation between man and his God—deep as was the guilt he had contracted—and fearful as were the penalties he had incurred—his restoration, resolved on in the councils of “unsearchable grace,” demanded the exercise of infinite wisdom. as well as the putting forth of mighty energies. Accordingly, in the “fullness of time” the Son of God, “the mysterious sharer of the Father’s own eternity,” became the surety and substitute of fallen man. He threw aside his glory. He shrouded himself in human form. He subjected himself to that law under which, as the law of his creation, man was originally placed; and thus subjecting himself to its authority, the Son of God died, as man’s surety; obeyed its precepts fully, which man could not do; and submitted to its penalties, under which man, had he himself borne them, would have agonized through eternity. But this was not enough; for man had not only exposed himself to the penalties of the violated law of God, but had become sinful and depraved, and consequently incapable of being admitted to the presence and fellowship of God, even when the penalties of the law should be sustained by the substitute. There are *moral* as well as *legal* impediments to be obviated. Another Agent then must appear. The Spirit of Grace must descend to new create him in righteousness and true holiness. But man had no right to the renewing agency of the Spirit; he had entirely forfeited all claims on his Maker; and accordingly, the descent of the Spirit, was to be the result of the obedience of the great Mediator. This obedience could be perfected only by his death; for death was the declared penalty of the law. But though purchased by his obedience unto death, the actual effusion of the Spirit was to follow his ascension into Heaven; and thus it is that the Evangelist observes of the Holy

Ghost, that he was not then given because Jesus was not yet glorified. The giving of the Spirit was to be the attestation of the Godhead, to the perfection of the Mediator’s vicarious sacrifice and obedience. It was to be the fruit of his humiliation, and the evidence of his glorification; and accordingly we find that while St. Peter was preaching on the day of Pentecost, the Holy Ghost descended—the Apostle at the same time referring his hearers to Jesus as the author of it, and as having at that time received the gift of the Spirit for that very end: *Therefore, being exalted by the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.*

But it was expedient that Jesus should go away, not only because the coming of the Spirit depended on it, but because of the *superior importance to the church of this Divine Agent.*

This may be illustrated by considering the nature and office of the Spirit. As to his *nature*, it is essentially *spiritual*. Nor is the Spirit a mere attribute or quality of the Father, as are his wisdom, and power, and holiness: our Lord uses the personal pronoun, *I will send him*. And as the Spirit is a Divine Person, he must possess the attributes of Divinity, and consequently be omnipresent. There is no place whither we can fly from his presence. Without losing his *individuality of existence*, he pervades all worlds, and may occupy, as his temple, at the same moment, the breast of each and of all of the human family.

Now this could not have been the case with the human body of our Lord. While it was in one place, it could not be in another place. It was like our own, subject to the laws of matter, and possessed not the attribute of ubiquity. His divine nature, it is true, pervaded all, and was present with all, at one and the same

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moment. Hence, in the third chapter of St John's Gospel, he spoke of himself as being in Heaven at the very moment of his conversation with Nicodemus: *No man hath ascended up to Heaven but he that came down from Heaven, even the Son of Man which is in Heaven.* Hence also St. Peter, in the first chapter of his first Epistle, declares of the Prophets of the Old Testament church, that they *sought what the Spirit of Christ which was in them did signify when it testified before hand the sufferings of Christ and the glory that should follow.* But as to his human nature, it was otherwise. When it was beheld by the woman of Samaria, it could not be present with his disciples at Jerusalem. Inasmuch, then, as his bodily presence could be but in one place at the same time, while his Spirit, which could not be fully manifested till after his ascension, is every where, in all places, and at all times, the disciples, and the church at large, would sustain no loss by his departure, but would gain much. It, therefore, was, as our Lord affirmed, expedient for them that he should go away.

In confirmation of this it may be remarked, that had not Jesus gone away, the affection of his followers for him, might have borne too much of an earthly character. They were in danger of loving him more as human than as divine. It is true that he who is called the Son of God is also called the Son of Man; and the appellation warrants us in taking a somewhat more familiar view of him, than we should have been justified in taking, if he had appeared only under the title and character of the Son of God. Nay, it is our high privilege to do this. It is our consolation to know that the human tenderness and sympathy which emboldened the beloved John to lean on his breast, did not depart from him at the hour of his death. They survived that dark hour. They were with him when he rose in "unaltered form" from the

grave. He carried them along with him to the place he now occupies; and thus the "mysterious inaccessible throne of God is," as a beautiful writer observes, "divested of all its terrors, when we think that a friend who bears the form of our species, and knows its infirmities, is there to plead for us."

But at the same time, the very circumstance of its removal from the world, and its occupation of so high and mysterious a place, tends to throw around the human form of our Lord, a sanctity and sacredness, subduing but not oppressive—chastening to the feelings but not stifling them. Indeed we think we can trace a disappearance from the minds of the disciples of the early symptoms of a human friendship and familiarity towards their Lord. They still loved him, but it was with an affection "unspeakable and glorified." There remained even after his resurrection, the tender and affecting remembrance of the earthly friend; yet a new, a refined and heavenly cast was given to their affection, when the period arrived in which they were to contemplate him as having ascended to the place and the glory which he had with the Father before the worlds were.

And once more. The expediency of Christ's departure may be seen in *the nature of the office which the Spirit was to sustain.*

Jesus was to suffer on earth; for in life and in death he was the surety of guilty man; and not till he had, by his obedience unto death, rescued the divine law from the dishonour which sin had cast upon it; not till he had removed the barriers which beset the path of man's acceptance with the offended Lawgiver; not till he had evidenced to the moral universe the perfections of his vicarious work, by quitting the prison of the grave, and returning in triumph to the Heaven from which he came, could he be authorized, in consistency with the plan of redemption, or the nature of things,

to dispense the full spiritual comfort which his church and people needed. *Natural* comfort he did indeed dispense while on earth, for he healed the sick, gave hearing to the deaf, sight to the blind, and some portion of his spiritual comfort he also gave, though it was in the way merely of pledge or of assurance of what was to come, and which it was the office of the Spirit, in the character of the Comforter, to bestow. The Comforter did come; and then what an astonishing change took place in the minds of the disciples of Jesus? When he was present with them, how often were they in doubt and in distress? Look at them, when Jesus steadfastly purposing to go up to Jerusalem, spoke of the sufferings and death then to be accomplished! Look at them, while the trying scenes of Gethsemane and Calvary are passing! Nor do we see that they evidence any great or striking change of temper and of conduct, even after his resurrection, attested as it was by his personal appearance among them. But behold them on and after the day of Pentecost. Where now is their timidity? Where now their doubts and distress of mind? They now stand confessed the soldiers of the cross. In the very midst of Jerusalem, whose rulers and whose people had so lately crucified their Lord as a malefactor, they unfurl the standard of salvation through his name, preaching Jesus and him crucified. And stay they here? No. They go forth announcing to the nations around and afar off, the glad tidings of redemption; and though even while reviled and persecuted, cease not to preach Jesus Christ, rejoicing that they are counted worthy to suffer for his name's sake. Such was the immediate effect of the effusions of the Spirit; such the inward strength and comfort he bestowed; more than enough to counterbalance every natural weakness and every outward affliction.

And has the Comforter ceased to

exercise his gracious office? His ministrations are permanent. It is his department in the conduct of the church to testify of Christ; to apply his purchased redemption; to impart solid comfort to the soul. It is true, that in his first visitations of the sinner he is not recognized as a Comforter. For in order to the communication of his comfort, he must first remove those false grounds of peace upon which men naturally rest; and this is always more or less painful. For who that is wont to deem himself good enough for God, can have his eyes opened to the view of his guilt without emotion? Who that thinks himself on the pathway that leadeth unto life, can, when given to see that he is on the broad road to hell, be unagitated with terrors? Who that deems his obedience such as the law of God calls for, can, without deep anguish of spirit, perceive that he is under the condemnation of that law—a law “which must be made honourable, even though by the enforcements of its sanctions it shall sweep into the abyss of misery all the tribes and generations of men?” Yet these are but the preparatory measures of the Spirit for the establishment of the awakened and alarmed sinner upon firm and peaceful ground. For, does he convince of sin? it is that he may lead to Christ. Does he act as the spirit of bondage? it is with a view to another branch of his work, in which he acts as the spirit of adoption, shedding abroad in the heart the love of God, testifying to the suitableness and sufficiency of Christ's salvation, and giving the accepted sinner to delight himself greatly in the riches of his present grace, and in the brightening prospect of his future glory. And who, the mission of the Spirit being necessary to this, and being dependent on his departure, who sees not the ground of the Saviour's strong affirmation: *I tell you the truth; it is expedient for you that I go away?*

REKLAW.

For the Gospel Messenger.

ON THE HYMNS

Established by the Conventions of
1789 and 1808.

(Concluded from page 138.)

HYMN XXIX. v. i. l. 2. "Who" is very awkward; because feet is apparently the antecedent. In exactness of grammar it is right, but that is no rule in matters for common use.

V. i. l. 3. "Bring salvation on their tongues," is not called for by the text, and is not happily chosen as metaphorical language. Might not the following verse be more worthy as the first of this beautiful Hymn:

How fair the Herald's feet,
On Zion's Holy Hill!
They come, salvation to proclaim,
And hopes of peace reveal.

V. vi. l. 1. Instead of the line, I would prefer, as more becoming, both in language and thought, the following:

"This pow'r hath God display'd."

L. 3. I am not pleased with this line. "Every" does not admit of the plural "their." Let us rather say,

"And countless nations shall behold."

HYMN XXXI. The second line of v. l. is objectionable; because its proper pronunciation is quick. Its real measure corresponds to Cowper's line,

"How swift [is a glance] of the mind."

Our Jesus is gone! up on high.

Whereas the measure should be the same as the third line:

The pow'rs [of hell] are cap[tive] led.

HYMN XXXII. v. ii. l. 3 & 4. These lines I would transpose with very little alteration, thus:

Hide not thy presence from my heart,
Nor let thy Spirit e'er depart.

V. iii. l. 1 & 2. These lines I would transpose. To my ear at least, it seems to be an improvement. L. 1. Instead of "I cannot," I would rather say, "How can I." L. 3. Is "thine?"

admissible? Had the *h* in *holy* been silent, "thine" would have prevented a hiatus; but, at present, *thy* is sufficient. Modern usage has discarded "thine," "mine" before a vowel.

HYMN XXXVI. v. iv. l. 2. I would offer in lieu of this line the following:

"And bid them heav'n-ward rise."

V. iv. l. 3. I would alter this line, thus:

"Thou speak'st, the scales of error fall."

HYMN XLIII. v. iii. l. 3. "Tis here," is common place. Let us rather say,

"Thus hath he made his goodness known,
In love's divinest forms."

V. iii. l. 4. "Its" is weak and common place; "diviner" is wrong as the comparative degree. No comparison is either expressed or implied.

HYMN XLVIII. v. v. l. 3. "Broken" is certainly very ill chosen. Why should we not rather adopt these instead of l. 3 & 4?

Thy life-blood ebbing rapidly,
Thy more than mortal agony.

V. iv. l. 4. "Feed" is one among dozens of instances of carelessness in illustrating heavenly or spiritual enjoyments by the acts of eating and drinking. It should seem that the impropriety is so striking, that no one could willingly be guilty of it. The remarks of Foster, in his *Essays*, (Vol. II. Let. ii. p. 26) are admirable.

HYMN LI. v. vi. l. 3. "Drop this load of flesh,"* is worse than mere common place. Let us substitute,

"Who would not cast this flesh away."

HYMN LII. v. ii. This verse may be altered thus; I will not say for the better, because others may prefer the original form:

Here the neglected sons of want
May wealth exhaustless find;
Wealth far above, &c.

V. i. l. 3 & 4. "For," at the beginning of each line is awkward.

* The word in the Hymn is *clay*. Editor.

Rather supply the place of the third, thus:

In earth, in Heav'n, be thou ador'd.

V. iii. l. 3. "Sweets" is altogether inadmissible; and still more so, because coupled with such a word as "sublimar." "More precious fruits" is more becoming and correct.

V. vi. l. 4. "And view my Saviour there," is rather a formal inexpressive phrase. "And find salvation there," appears to me much better.

Hymn LIV. v. i. l. 2. "My soul" is very preferable to "My ears."

V. i. l. 3. Instead of the third line, is not either of these preferable?

"Mortals! behold the field of death."

Or,

Mortals behold the awful grave."

V. ii. l. 1. "Princes" does very well in the old world, but it is quite inappropriate in the United States.

V. ii. l. 2. "In spite of all your towers," is idle as to the sentiment, and the word "spite," little less than vulgar. The thought seems to imply that Princes regard their power; for the expression is figurative, as a protection from death. Now this is false in point of fact; for they know, as well as other men, that they must die, although they seldom realize the truth.

V. ii. l. 3. "Tall" is weak and unmeaning. Indeed this whole Hymn is utterly unworthy of the subject. There is something common place and familiar about it. The thoughts are ordinary, and the language still more so. Had I my choice, I should expunge it from the Hymn Book. I should do the same with several others in the present collection; for they must be written over anew in order to occupy worthily their present stations.

Whoever reads this LIV. Hymn, must be sensible how very defective it is, considered merely as verses. I speak not of the common place character of the words and phrases; but of the words themselves, as materials for versification. The chief objection to the entire poem arises from the

fact, that of the whole number of words, (ninety-eight,) eighty-two are monosyllables. Only sixteen words have more than one syllable, and they are all dissyllables; for the word reverend is pronounced as two syllables, "rev'rend." This is a disproportion altogether intolerable any where, and scarcely excusable even in Joan of Arc, written, as we are told, in six weeks, and in which are the following lines, containing twenty-two words, of which twenty-one are monosyllables:

"I would not wish to live to know that hour,
When I could think upon a dear dead friend
And weep not."—

Let any one compare the versification of the XXXVI, XXVIII, XL, LII, LI, &c. with that of the LIV, and he will perceive how happy an effect is produced by the intermixture of words of two, and especially of three syllables. Too little attention is paid to this matter in our Hymns.

It is, according to my judgement, far more desirable that the Convention should take the *Psalms in verse* into their consideration, than the Hymns. The greater part of these are good; many excellent. The same cannot be said of those. The majority of the Hymns are favourable specimens of Christian devotion, in sentiments and feelings, in the choice of simple yet felicitous language, and in the structure of the verse. That no man of taste, who knows the difference between the law and the gospel, can say the same of the Psalms. I believe, however, that the church is not prepared for a revision of the Psalms. The way for that reformation can only be prepared by the contrast of a selection of Hymns, distinguished for the sentiments of faith, repentance, hope, and charity, as taught by the Saviour; and for that simplicity and dignity, that unadorned beauty and melody, which flows from, and becomes, the majesty, mildness, and purity of the Christian religion.

HIERONYMUS.

For the Gospel Messenger.

ON THE MINISTRY AS A DIVINE INSTITUTION.

NO. XI.

CHAPTER V.—CONTINUED.

I SHALL NOW proceed to adduce, more particularly, the testimony of the Fathers on the subject of Ministerial Order. The first among the Apostolical Fathers, is Clemens Romanus, the third Bishop of Rome after the Apostles, whose name is said by St. Paul to be written in the book of life.* He suffered martyrdom, Nov. 9, A. D. 100. While some of the Apostles were yet living, this holy and apostolical man, wrote an Epistle to the Church at Corinth, about A. D. 96, which Dionysius, Bishop of Corinth, A. D. 180, says, was publicly read in all the churches; and Eusebius informs us, that the Epistle of Clemens was held in such high veneration, that it was publicly read in many of the churches of old, and down to his own time.† His subject not immediately requiring any particular remarks on ministerial order, it is but incidentally introduced. He says:

"For the chief Priest has his proper services; and to the Priests their proper place is appointed; and to the Levites appertain their proper ministries; and the Layman is confined within the bounds of what is commanded to Laymen." Again. He asserts that the Apostles went about "preaching through countries and cities, and appointed the first fruits of their conversion, to be Bishops and Deacons." And again. "Blessed are those Priests, who having finished their course before these times," &c.‡

* Phil. iv. 8.

† Euseb. Hist. Eccl. lib. 4. cap. 22. Lardner's works, I. p. 291. Lond. 1815.

‡ Clem. Ep. ad Cor. s. 40. 42. 44. Archbishop Wake's translation. Two Epistles are usually ascribed to Clemens, but the first, only, is supposed to be genuine.

Ignatius was Bishop of Antioch, where the disciples were first called christians. (Acts xi. 26.) This holy man was known to the Apostles; he was the disciple of St. John the Evangelist, and was placed over the See of Antioch by St. Paul, A. D. 69.* He suffered martyrdom at Rome, Dec. 20, A. D. 107, being torn in pieces by wild beasts. As he suffered but seven years after the death of St. John, we must conclude that he was perfectly acquainted with the form of government which the Apostles had established, and left in the church.†

* Chrysost Hom. in Ignat. I. p. 499. Socrat. Hist. Eccl. lib. vi. cap. 8. Cave's Lives, II. p. 222. Phil. 1810. Mosheim's Eccl. His. I. p. 112. Lond. 1782.

† There are seven smaller, and eight larger epistles ascribed to this holy martyr; but the smaller only are acknowledged to be genuine. That no doubt of their genuineness may remain in the mind of any on this subject, the reader is requested to consult the writings of the following learned men, belonging to different religious denominations: Archbishop Wake's translation of the genuine Epistles of the Apostolical Fathers, pp. 36—49. N. York, 1810. Horsley's Controversial tracts, pp. 132—139. Dundee, 1802. Jortin's Remarks on Eccl. Hist. I. pp. 54—61. Lond. 1805. Milner's Ch. Hist. I. pp. 155—159. Boston, 1809. Echard's Eccl. Hist. II. p. 442, 443. Lond. 1712. These are Episcopalian. Doddridge's Lectures, (Presbyterian,) I. p. 417. Lond. 1799. Lardner's works, (Unitarian,) I. pp. 315, 316. Lond. 1815. Simpson's Deity of Jesus, 468, 469. Lond. 1812. Kett's Bampton Lecture, notes, pp. 22—25. Ox. 1791. (Episcopalian.) In the two last works are references to the writings of other eminently learned men, in favour of the genuineness of the smaller epistles; such as Fabricius, J. Vossius, Usher, Grotius, Hammond, Bruckner, Huetius, Ittigius, Petavius, Pearson, Bull, Cave, Cotelerius, Grabe, Dupin, Fleury, Tillemont, Bochart, Le Clerc, Nelson, Reeves, Leslie, Hicks, Marshall, Beveridge, Chillingworth, Waterland, Zanchius, Buddeus, Bishop, Berriman, Clarke, and Mosheim.

Dr Lardner, a learned Unitarian, says: "I make little doubt, but the smaller epistles, which we now have, are, for the main, the same epistles of Ignatius, which were read by Eusebius, and which, it seems pretty plain from Origen, were ex-

From the genuine writings of this holy martyr, we copy the following passages:

"Seeing then I have been judged worthy to see you, by Damas your most excellent Bishop; and by your very worthy Presbyters, Bassus and Apollonius; and by my fellow servant Sotio, the Deacon." Sect. 2.

"Wherefore it will become you also not to use your Bishop too familiarly upon the account of his youth; but to yield all reverence to him according to the power of God the Father; as also I perceive that your holy Presbyters do; not considering his age, which indeed to appearance is young; but as becomes those who are prudent in God, submitting to him, or rather not to him, but to the Father of our Lord Jesus Christ, the Bishop of us all. It will therefore behove you, with all sincerity, to obey your

tant in his time." Again. "Considering then these testimonies, which I have alleged from Irenæus, Origen, and Eusebius, and also, the internal characters of great simplicity and piety, which are in these epistles, (I mean the smaller,) it appears to me probable, that they are for the main, the genuine epistles of Ignatius." And again. "To conclude: as the epistles which we now have of Ignatius are allowed to be genuine by a great number of learned men, whose opinions I think to be founded upon probable arguments, (as I have also shown in the testimonies here alleged,) I now proceed to quote them as his." *Lardner's Works*, I. p. 315. Lond. 4to. 1815.

A very learned Presbyterian Divine of our own country, thus speaks of these epistles: "The author is aware that the authenticity of the epistles of Ignatius, has been called in question, as well as that of Barnabas, before quoted. It is impossible in a work written on the plan, and with the design, of these letters, to enter into the merits of controversies of this sort. It is sufficient for his purpose to say, that the great body of learned men consider the epistle of Barnabas, and the smaller epistles of Ignatius, (and from these alone he offers quotations,) as in the main, the real works of the writers whose names they bear. Of this opinion was the eminently learned Dr. Lardner." *Miller's Letters on Unitarianism*, note, p. 122. *Trenton*, 1821.

Bishop; in honour of him whose pleasure it is that ye should do so, because he that does not do so, deceives not the Bishop whom he sees, but affronts him that is invisible. For whatsoever of this kind is done, it reflects not upon man, but upon God, who knows the secrets of our hearts." Sect. 3.

"I exhort you that ye study to do all things in a divine concord: your Bishop presiding in the place of God; your Presbyters in the place of the council of the Apostles; and your Deacons most dear to me, being entrusted with the ministry of Jesus Christ, who was with the Father before all ages, and appeared in the end to us." Sect. 6.

"As, therefore, the Lord did nothing without the Father, being united to him; neither by himself nor yet by his Apostles; so neither do ye do any thing without your Bishop and Presbyters: neither endeavour to let any thing appear rational to yourselves apart: but being come together into the same place, have one common prayer; one supplication; one mind; one hope; in charity and in joy undefiled." Sect. 7.

"Study therefore to be confirmed in the doctrine of our Lord, and of his Apostles; that so whatsoever ye do, ye may prosper both in body and spirit; in faith and charity; in the Son, and in the Father, and in the Holy Spirit; in the beginning, and in the end: together with your most worthy Bishop, and the well-wrought crown of your Presbytery; and your Deacons which are according to God. Be subject to your Bishop, and to one another, as Jesus Christ to the Father, according to the flesh; and the Apostles both to Christ, and to the Father, and to the Holy Ghost; that so you may be united both in body and spirit." Sect. 13. *Epistle to the Mag-nesians*, Archbishop Wake's translation.

"It is therefore necessary, that as ye do; so without your Bishop you should do nothing: also be ye subject to your Presbyters, as to the Apostles

of Jesus Christ our hope, in whom if we walk, we shall be found in him. The Deacons also, as being the ministers of the mysteries of Jesus Christ, must by all means please all. For they are not the ministers of meat and drink, but of the Church of God." "Without these there is no Church." Sect. 2, 3.

"He that is within the altar is pure; but he that is without, that is, that does any thing without the Bishop, and Presbyters, and Deacons, is not pure in his conscience." Sect. 8. *Epistle to the Trallians.*

"Wherefore let it be your endeavour to partake all of the same holy eucharist. For there is but one flesh of our Lord Jesus Christ; and one cup, in the unity of his blood; one altar; as also there is one Bishop, together with his Presbytery, and the Deacons my fellow servants: that so whatsoever ye do, ye may do it according to the will of God." Sect. 4.

"I cried whilst I was among you; I spake with a loud voice; attend to the Bishop, and to the Presbytery, and to the Deacons. Now some suppose that I spake this as foreseeing the division that should come among you. But he is my witness for whose sake I am in bonds, that I knew nothing from any man. But the Spirit spake,* saying on this wise; do nothing without the Bishop." Sect. 7.

"Now if ye be willing, it is not impossible for you to do this for the sake of God, as also the other neighbouring Churches have sent them, some Bishops, some Priests and Deacons." Sect. 10. *Epis. to the Philadelphians.*

"See that ye all follow your Bishop, as Jesus Christ, the Father: and the Presbytery, as the Apostles. And reverence the Deacons, as the com-

mand of God. Let no man do any thing of what belongs to the church separately from the Bishop. Let that eucharist be looked upon as well established, which is either offered by the Bishop, or by him to whom the Bishop has given his consent. It is not lawful without the Bishop neither to baptize, nor to celebrate the holy communion." Sect. 8. *Epistle to the Smyrneans.*

"My soul be security for them that submit to their Bishop, with their Presbyters and Deacons. And may my portion be together with theirs in God." Sect. 6. *Epistle to St. Polycarp, Bishop of Smyrna.**

From the opinion expressed by the several eminently learned men, whose names have been already mentioned, we must believe these epistles to be genuine; and being genuine, we must believe the ministerial order of Bishop, Priest, and Deacon, to have existed in the church, in the Apostolic age.

A PARISH MINISTER.

To the Editors of the Gospel Messenger.

ON BOWING AT THE NAME OF JESUS.

I READ with considerable interest, the essay on Kneeling at Church, in your last number, and I think the propriety of the practice has been so clearly shown, that it cannot, by Christians, be called into question. There is another subject connected with reverence to the Deity, to which your correspondent Ruricola has not

* This holy martyr had been one of the disciples of St. John, and is supposed to have been the Angel of the Church at Smyrna, to whom the Evangelist addressed a part of his Revelations, (ch. ii. 8.) The learned Dr. Adam Clarke, in his notes on the 8th and 10th verses, says: "This was probably the famous Polycarp. This (ver. 10) may be addressed particularly to Polycarp, if he was at that time the Bishop of this Church. He had much to suffer; and was at last burnt alive at Smyrna, about the year of our Lord 166."

* The miraculous influences of the Holy Spirit continued with the Church until after the time of Ignatius. Just. Martyr. Dial. pp. 308, 315. Spencer in Notis ad Origen contra Cels. p. 6. Hale's Anal. of Chron. II. B. 2. pp. 1068, 1069. Jortin's Remarks on Eccl. His. I. p. 285.

adverted, and which, with your permission, I will bring to the view of your readers.

It is a well known custom with every really pious Episcopalian, when making a public and audible profession of his faith in the Church, to *bow at the name of Jesus*. This he does in accordance with the universal practice of the Church in the earliest ages of Christianity, and the authority of the Scripture, where it is said, that at the name of Jesus, *every knee should bow*. (Phil. ii. 10.) The reason of this reverence is to be found in the dignity of the Divine Being to whom it is offered, and in our gratitude for his stupendous love in the redemption of our sinful race. A little reflection will establish both these positions.

We find (Matt. i. 21) that when the Angel announced to Joseph the miraculous conception of the Virgin, he said, "she shall bring forth a Son, and thou shalt call his name JESUS; for he shall save his people from their sins." That so eminent a blessing should excite our utmost reverence and gratitude to the Being who conferred it, is natural to the feelings of every pious heart; but when we find our adoration commanded in the Scripture, we must rebel against the word of God if we do not obey. St. Peter, when declaring his faith before the Sanhedrim, or Grand Council of the Jews, said, "there is none other name under Heaven given among men whereby we must be saved," but "the name of Jesus Christ of Nazareth." (Acts iv. 10, 11, 12.) So pre-eminently great is the salvation which this glorious Saviour purchased for us, that the very prospect of it excited the utmost joy in celestial bosoms, and caused the Hosts of Heaven to sing: "Glory to God in the highest, and on earth peace, good will towards men." (Luke ii. 13, 14.) And to show that this Saviour is worthy of all adoration, and love, and obedience, an Apostle declares, that "being in

the form of God, he thought it not robbery to be *equal with God*; but *made himself* of no reputation, and *took upon him the form of a servant, and was made in likeness of men*; and being found in fashion as a man, *he humbled himself*, and became obedient unto death, even the death of the cross. Wherefore, [as he was obedient unto death in the human nature which he took upon him,] God also hath highly exalted him [in that nature] and given him a name which is *above every name*; that *at the name of Jesus every knee should bow*, of things in Heaven, and things in earth, and things under the earth." (Phil. ii. 6—11.) And again: "Let all the Angels of God worship him." (Heb. i. 6.) If the Hosts of Heaven bow, by command, at the name of Jesus, shall man refuse to bow when confessing his faith in the Saviour of his soul?

But let us inquire still further into the nature of that Being whom we are thus commanded to adore. We find in Isa. xlv. 23, this passage: "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." Our first inquiry here must be, who is it that is here speaking? In order to answer this question, we must refer to ver. 21 and 22, where we find a Being saying: "I am JEHOVAH, I am God, a just God and a Saviour; there is no God else beside me." The answer then to the inquiry is, that it is the Supreme God who spoke in verses 21 and 22, and who continues to speak in the 23d verse. If we now turn to Rom. xiv. 11, 12, we shall find that St. Paul applies the 23d verse of Isaiah to Christ, as relating to his final victory over his enemies. "We shall all stand before the judgment-seat of Christ; for it is written, As I live, saith the Lord, [the Jehovah who spake in Isaiah,] every knee shall bow to me, [Jesus, to whom the judgment is committed, Acts xvii.

31.] and every tongue shall confess to God. So then every one of us shall give account of himself to God," who is sitting on the judgment-seat. As Jesus Christ is here called God by the Apostle, and Jehovah by the Prophet, the same Apostle declares, "that at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth;" because he is *their* Creator, (Col. i. 16, 17,) and *our* Saviour. (Matt. i. 21.) The reverence, therefore, due to his name, is not only a proper act of adoration but of obedience to a positive Divine command.

In concluding these brief remarks, I will lay before my readers an extract on this subject, from Southey's very interesting Book of the Church. It is part of a very excellent speech delivered by Sir Edward Dering, in the House of Commons, in the reign of Charles I. just before the Puritans had attained the great object of their wishes, the total overthrow of the government, and the church.

"The root-and-branch men," says Southey, "feeling now that audacity ensured success, and that every success increased their numbers and their strength, moved [in the House of Commons] that there might be liberty to disuse the Common Prayer, by reason that it gave offence in many things to tender consciences. The majority at once rejected the motion, well knowing that 'if that which offends the weak brother is to be avoided, much more that which offends the strong;' and they voted that it should be duly observed. But on the very next day, in violation of all parliamentary rules, the Puritans, finding themselves masters of a thin House, suspended the yesterday's order, and passed a resolution that the communion-table should be removed from its appointed place, the rails which enclosed it pulled down, and the chancel levelled, *and that no man should presume to bow at the name of Jesus.* Sir Edward Dering [who at first was among their leaders, but]

who now on all occasions stood forward in defence of the church, opposed this last infamous decree with great feeling. 'Hear me,' said he, 'with patience, and refute me with reason. Your command is that all corporal bowing at the name of Jesus be henceforth foreborne.

"I have often wished that we might decline these dogmatical resolutions in divinity. I say it again and again, that we are not *idonei et competentes judices* in doctrinal determination. The theme we are now upon is a sad point. I pray you consider severely on it.

"*You know there is no other Name under Heaven given among men, whereby we must be saved.* You know that this is a Name above every name. *Oleum effusum nomen ejus;* it is the carol of his own spouse. This Name is by a Father styled *mel in ore, melos in aure, jubulum in corde.* This it is the sweetest and the fullest of comfort of all the Names and attributes of God, *God my Saviour.* If Christ were not our Jesus, Heaven were then our envy, which is now our blessed hope.

"And must I, Sir, hereafter do no exterior reverence—none at all—to God my Saviour, at the mention of his saving name Jesus? Why, Sir, not to do it—to omit, and to leave it undone, it is questionable, it is controvertible; it is at least a moot point in divinity. But to deny it—to forbid it to be done!—take heed, Sir! God will never own you if you forbid his honour. Truly, Sir, it horrors me to think of this. For my part, I do humbly ask pardon of this House, and thereupon I take leave and liberty to give you my resolute resolution. I may, I must, I will do bodily reverence unto my Saviour; and that upon occasion taken at the mention of his saving name Jesus. And if I should do it also as oft as the name of God, or Jehovah, or Christ, is named in our solemn devotions, I do not know any argument in divinity to control me.

"Mr. Speaker, I shall never be frightened from this, with that *fond shallow argument*, 'Oh, you make an idol of a name!' I beseech you, Sir, paint me a voice; make a sound visible if you can. When you have taught mine ears to see, and mine eyes to hear, I may then, perhaps, understand this subtle argument. In the mean time, reduce this dainty species of new idolatry under its proper head, the second commandment, if you can: and if I find it there, I will fly from it *ultra Sauromatas*, any whither with you.

"Was it ever heard before, that any men of any religion, in any age, did ever cut short or abridge any worship, upon any occasion, to their God? Take heed, Sir, and let us all take heed whither we are going! If Christ be Jesus, if Jesus be God, all reverence, exterior as well as interior, is too little for him. I hope we are not going up the back stairs to Socinianism!

"In a word, certainly, Sir, I shall never obey your order, so long as I have a head to lift up to Heaven, so long as I have an eye to lift up to Heaven. For these are corporal bowings, and my Saviour shall have them at his name Jesus!" *Southey's Book of the Church*, II. pp. 372—375. Bost. 1825.

F. K.

For the Gospel Messenger.

THE ARGUMENT FOR CHRISTIANITY FOUNDED ON THE CONDUCT OF JUDAS.

IN the Review of Faber's late work entitled "The Difficulties of Infidelity," the Christian Observer says: "We present our readers with Mr. Faber's remarks on the case of the traitor Judas, the argument resulting from whose conduct we never saw placed in a stronger or more striking light."

"With respect to Judas, he is mentioned at an early period of the history, as being one of those twelve select disciples, to whom Christ added as associates seventy other persons of an inferior rank and authority, and whom he sent out for the purpose of announcing to the house of Israel the near approach of his kingdom. These, having travelled from city to city, and having met with great success in the discharge of their commission, returned to him, we are told, with joy, on account of the prosperous issue of their undertaking. Among them, of course, was Judas: and the whole of his conduct seems to have given a general satisfaction; for we find him afterwards acting the part of Treasurer to the infant community; a circumstance, which implies that he was reckoned a man worthy of entire confidence. Such being the case, we cannot reasonably doubt, that, whatever might be the true nature and object of the scheme contrived and carrying on by Christ and his twelve principal followers, Judas must have been thoroughly acquainted with it: that is to say, if the whole party were on good grounds fully persuaded that Christ was indeed a prophet sent from God, Judas must have known the universal belief and opinion; and, on the other hand, if they were conscious joint accomplices in the propagation of what was hoped might prove a lucrative imposture, Judas could not but have been in the secret.

"This man, instigated partly by the love of money, partly by disappointed ambition, and partly (it should seem) by anger on account of his having been openly denounced as a traitor in the presence of his fellows, agreed with the chief priests, for the sum of thirty pieces of silver, to betray his master into their hands. The money was paid: and Judas duly executed his detestable purpose. Christ was apprehended: and, after having been subjected to the forms of

a mock trial, was ignominiously put to death.

"Under such circumstances, if Christianity had been an imposture, what would have been the obvious and natural procedure of Judas? As one of the accomplices, he must have known that it was an imposture. Hence, as a deserter from the scheme, at the same time that he betrayed its Author, or at all events after the death of its Author, he would have unfolded the entire project to his employers. His evidence would have been of the very last importance: for how could an imposture be more completely detected and exposed, than by the voluntary confession of an accomplice? To the high priests, therefore, such an instrument would plainly have been of incalculable value: for his evidence would at once have laid open all the hidden wheels of a hated fraud, and would have fully justified the proceedings of the Jewish rulers both to the people at large and to their own consciences in particular. Nor would his confession have been more desirable to the priests, than beneficial to himself. The character of an informer and a betrayer is always odious. Yet, if Judas had appeared as the repentant and conscientious revealer of a nefarious fraud, through which an impostor was to be impiously palmed upon the nation as their promised Messiah; his honest treachery might not only have been pardoned, but would even have assumed the venerable aspect of zealous sanctity. On every account, in short, we may be morally sure, that, if any imposture had been carrying on, Judas must have known it, and would have openly revealed it.

"His evidence, however, was at no time brought forward by the Jewish rulers. He appeared not on the trial of Christ, when his confession would have been so naturally and fitly produced in full court. He is mentioned not subsequent to the trial as having left such a confession on record.

False witnesses were anxiously sought after, in order that there might be some decent plea for the condemnation of the alleged impostor; and two at length were found, who testified to his having said, 'I am able to destroy the temple of God, and to build it in three days:' but respecting the all-important and decisive evidence of the penitent accomplice Judas, we hear not a syllable. For some reason or another, the man who most especially could have thrown a full and distinct light upon the dark fraud in which he himself had been actively engaged, is never once produced. In all their anxiety to find proper witnesses, the high priests, it appears, most unaccountably never once thought of summoning their useful instrument Judas. This wretched tool, stung by remorse, afterwards hanged himself; but the suicide had not been committed when Christ was brought before the council; he did the deed, only when he saw that his Master was condemned. Hence his inopportune death cannot be alleged as the reason of his non-appearance upon the trial. Why then was he not brought forward as an evidence that Christ was an impostor, and that his new religion was a cheat? Clearly because he had no such testimony to give; which yet he must have had, if the Gospel had been a well-known fraud. Instead of adventuring any impeachment of his Master's character, when he restored to his employer the wages of iniquity, he openly confessed his own guilt and his Lord's integrity: 'I have sinned in that I have betrayed the innocent blood.' Here we have the solution of the otherwise inexplicable circumstance, that the evidence of Judas as to Christ being an impostor and Christianity a cheat, has at no time been produced: neither on the trial, which would doubtless have been the most appropriate season; nor after the trial, which might happily have supplied the defect occasioned by an unfortunate inadvertence on the part of the managers."

From the Christian Remembrancer.

The Book of the Church. By Robert Southey, Esq. LL. D. Poet Laureate, Honorary Member of the Royal Spanish Academy of History, of the Royal Institute of the Netherlands, of the Gymnasion, of the Massachusetts Historical Society, of the American Antiquarian Society, of the Royal Irish Academy, of the Bristol Philosophical and Literary Society, &c. In two volumes, 8vo. 11. 4s. Murray. 1824.

(Concluded from page 148.)

WE do not quite understand, or if we understand, we certainly do not agree with Mr. Southey, when he defends the "Book of Sports," and maintains that "the Sabbath was intended to be not less a day of recreation than of rest." We are quite satisfied, that if the sabbath be made a day of recreation, it will cease to be a day of holy rest. With regard to the higher orders, who have plenty of recreation during the week, there can be no question; and nothing can persuade us that the full effect of the religious services of the day will be produced on the mind of the labourer or the mechanic, who goes from church to the tea-garden or the skittle-ground.

That Laud was deficient in judgment, is too apparent to be denied; and Mr. Southey would not have injured the effect of a very striking portrait of that great prelate, had he thrown in this shade in somewhat darker tints. More too might be said of his ambition; which prompted him to persecute a man not less ambitious than himself, Bishop Williams, whom he looked upon as his competitor for the primacy: "it was a great provocation," says Bishop Hacket, "to the ambitious spirit of Bishop Laud, a man of many good works, to blow out his light, that in common opinion did outshine him." His sincerity cannot be questioned; his munificence was of the noblest kind; his courageous perseverance in the execution of his duty must be admitted even by his enemies. He was bent upon effect-

ing measures, which if the government had been undisturbed, would probably have succeeded,

"For improving the condition of the inferior clergy; one means and not the least effectual of removing the reproach which unworthy ministers brought upon the establishment. It was well said by Sir Benjamin Rudyard, one of the most upright and able men of that age, that scandalous livings cannot but have scandalous ministers; that poverty must needs bring contempt upon the clergy among those who measure men by the acre and weigh them by the pound, which indeed is the greatest part of men; that to plant good ministers in good livings, was the strongest and purest means to establish true religion; that the example of Germany ought to be a warning to us, where the reformed ministers, though grave and learned men, were neglected and despised by reason of their poverty; and that it is comely and decent that the outward splendour of the church should hold a proportion, and participate with the prosperity of the temporal estate." Vol. II. p. 369.

The speech of Sir Edward Dering, when the puritan Members of the House of Commons passed a resolution which Mr. Southey justly terms infamous, "that no man should presume to bow at the name of Jesus," is very striking, and is one of the best specimens of the style of oratory which was then going out of fashion. He concludes thus:

"Was it ever heard before, that any men of any religion, in any age, did ever cut short or abridge any worship, upon any occasion, to their God? Take heed, Sir, and let us all take heed whither we are going! If Christ be Jesus, if Jesus be God, all reverence, exterior as well as interior, is too little for him. I hope we are not going up the back stairs to Socinianism!

"In a word, certainly, Sir, I shall never obey your order, so long as I have a head to lift up to Heaven, so

long as I have an eye to lift up to Heaven. For these are corporal bowings, and my Saviour shall have them at his name Jesus!" Vol. II. p. 386.

The Bishops having been deprived of their seats in Parliament, by an act which the king passed contrary to his judgment and conscience: the assembly of divines was convoked; and a pretty assembly it was.

"One of the Assembly's first public acts was to petition Parliament, that a general fast might be appointed. This was afterwards enjoined monthly, and the sermons which on these occasions were delivered before both Houses, were published by authority: They were thus presented to a deluded people, with all the authority of a Parliament, which was exercising a more despotic power than any King of England had ever pretended to claim; and of the Gospel itself, which was now perverted to encourage plunder, persecution and rebellion. "Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty!" "Turn your plough shares into swords to fight the Lord's battles?" "Cursed be he that keepeth back his sword from blood"—was the language of these incendiary preachers.—"Vex the Midianites! Abolish the Amalekites! Leave not a rag that belongs to Popery! Away with it, head and tail, hip and thigh! Up with it from the bottom, root and branch! Down with Baal's altars; down with Baal's priests!" "It is better to see people lie wallowing in their blood, rather than embracing idolatry and superstition!" The effect of such language, upon a people already possessed with the darkest spirit of sectarian bigotry, was to produce a temper as ferocious as that of the crusaders, without any generous or exalted sentiment to ennoble it. There were those among them, who according to their own avowal, "went to that exe-

crable war, with such a controlling horror upon their spirits from these sermons, that they verily believed they should have been accursed from God for ever, if they had not acted their part in that dismal tragedy, and heartily done the Devil's work, being so effectually called and commanded to it in God's name." Vol. II. p. 397.

"This vineyard," said another bel-
wether of rebellion, to the House of Commons, "whereof God hath made you keepers, cannot but see that nothing is wanting on your part, for you have endeavoured to fence it by a settled militia; to gather out malignants as stones; to plant it with men of piety as choice vines: to build the tower of a powerful ministry in the midst of it; and also to make a wine-press therein for the squeezing of delinquents." Vol. II. p. 399.

"By one of their laws the theatres were suppressed, and the players to be fined for the first offence, whipped for the second. By another, may-poles were to be taken down as a heathenish vanity, abused to superstition and wickedness. Some zealots having voluntarily agreed to fast one day in the week, for the purpose of contributing the value of the meal, to what they called the good cause, an ordinance was past, that all within the bills of mortality should pay upon every Tuesday, for three months, the value of an ordinary meal for themselves and families; and in case of non-payment, distress was to be made for double the amount, the intent of this being, that the burden might not rest alone upon the willing party." Vol. II. p. 402.

"In some churches they baptised horses or swine, in profane mockery of baptism: in others, they broke open the tombs, and scattered about bones of the dead, or, if the bodies were entire, they defaced and dismembered them. At Sudley they made a slaughter-house of the chancel, cut up the carcases upon the com-

munion table, and threw the garbage into the vault of the Chandoses, insulting thus the remains of some of the most heroic men, who, in their day, defended, and did honour to their country. At Westminster, the soldiers sat smoking and drinking at the altar, and lived in the abbey, committing every kind of indecency there, which the Parliament saw and permitted. No Cathedral escaped without some injury; painted windows were broken, statues pulled down or mutilated; carvings demolished; the organs sold piecemeal, for the value of the materials, or set up in taverns. At Lambeth, Parker's monument was thrown down, that Scott, to whom the Palace had been allotted for his portion of the spoils, might convert the Chapel into a hall; the Archbishop's body was taken, not out of the grave alone, but out of his coffin; the lead in which it had been enclosed was sold, and the remains were buried in a dunghill." Vol. II. p. 404.

"Such of the loyal Clergy, as were only plundered and turned out to find subsistence for their wives and families as they could, or to starve, were fortunate when compared with many of their brethren. Some were actually murdered, others perished in consequence of brutal usage, or of confinement in close unwholesome prisons, or on shipboard, where they were crowded together under hatches, day and night, without even straw to lie on. An intention was avowed of selling them as slaves to the Plantations, or to the Turks and Algerines; and though this was not carried into effect, it seems to have been more than a threat for the purpose of extorting large ransoms from those who could raise money, because after the battle of Worcester many of the prisoners were actually shipt for Barbados and sold there." Vol. II. p. 408.

Laud, from his prison-window in the Tower, beheld Strafford go forth to execution.

"The next morning," says Laud, 'as he past by, he turned towards me and took the solemnest leave that I think was ever, by any at distance, taken one of another.' Solemn indeed it was, beyond all example; for Strafford halted before the window, and when his old and venerable friend came to it, bowed himself to the ground and said, My Lord, your prayers and your blessing! Laud lifted up his hands and bestowed both, and then overcome with grief, fell to the ground senseless; while Strafford bowing himself a second time, said, Farewell, my Lord. God protect your innocence! When the Primate recovered his senses, he said, as if fearing that what had passed might be deemed an unmanly and unbecoming weakness, he trusted by God's assistance, that when he should come to his own execution, the world would perceive he had been more sensible of Lord Strafford's fate than of his own." Vol. II. p. 448.

The whole of Laud's sufferings are admirably related. The concluding words of his defence were these, and they were true words.

"Mr. Speaker, I am very aged, considering the turmoils of my life, and I daily find in myself more decays than I make show of; and the period of my life, in the course of nature, cannot be far off. It cannot but be a great grief unto me to stand at these years thus charged before ye. Yet give me leave to say thus much without offence; whatsoever errors or faults I may have committed by the way, in any of my proceedings, thro' human infirmity, (as who is he that hath not offended, and broken some statute-laws too, by ignorance, misapprehension, or forgetfulness, at some sudden time or action?) Yet, if God bless me with so much memory, I will die with these words in my mouth, that I never intended, much less endeavoured, the subversion of the laws of the kingdom; nor the bringing in of Popish superstition up-

on the true Protestant religion, established by law in this kingdom." Vol. II. p. 436.

"At length when only fourteen Lords were present, they voted him guilty of endeavouring to subvert the laws and the Protestant religion, and of being an enemy to Parliaments; but left it for the judges to pronounce whether this were treason; and the judges, to their lasting honour, unanimously declared that nothing which was charged against the Archbishop, was treason, by any known and established law of the land. In the face of this determination, the Commons persisted in their murderous purpose; the Peers, who shrunk from a more active participation in the crime, shrunk from their duty also, absenting themselves from the House, and six were found thorough-paced enough to concur in the sentence of condemnation." Vol. II. p. 438.

Mr. Southey quotes the first part of Laud's address to the people at his execution, and says,

"Thus he began his dying address, in that state of calm, but deepest, feeling, when the mind seeks for fancies and types and dim similitudes, and extracts from them consolation and strength. What he said was delivered with a grave composure, so that 'he appeared,' says Sir Philip Warwick, 'to make his own funeral sermon with less passion, than he had in former times made the like for a friend.' The hope which he had expressed at his last awful parting with Strafford, was now nobly justified; it was not possible for man, in those fearful circumstances, to have given proof of a serener courage, or of a more constant and well-founded faith." Vol. II. p. 443.

"He had prepared a prayer for the occasion, and never was there a more solemn and impressive form of words; it is alike remarkable for the state of mind in which it was composed and uttered; the deep and passionate devotion which it breathes, and the last

firm fervent avowal of that religious loyalty, for which he was at that instant about to die a martyr. To abridge it even of a word would be injurious, for if any human composition may be called sacred, this surely deserves to be so qualified." Vol. II. p. 447.

For the prayer itself we must refer our readers to Mr. Southey's book.

"A baser triumph never was obtained by faction, nor was any triumph ever more basely celebrated. Even after this murder had been committed with all the mockery of law, his memory was assailed in libels of blacker virulence, (if that be possible,) than those by which the deluded populace had been instigated to cry out for his blood; and to this day, those who have inherited the opinion of the Puritans, repeat with unabashed effrontery the imputations against him, as if they had succeeded to their implacable temper,* and their hardness of slander also." Vol. II. p. 451.

Mr. Southey compares our noble Liturgy with that miserable and meagre tract called the "Directory for Public Worship." He gives a rapid sketch of the successive and increasing oppressions of the Presbyterians and Independents, who made in turn their own rod of iron to be felt. Toleration was stigmatized as intolerable: the power of the keys was claimed in its highest sense; divine right, denied to the monarch, was asserted by the Presbytery.

"The Puritans meddled with every thing. They abolished may-poles, and they prohibited servants and children from walking in the fields on the Sabbath day. They appointed the second Tuesday in every month, for reasonable recreation, all holidays having been suppressed; and they passed an ordinance, by which eight heresies were made punishable with

* For proof of this, the reader is referred to the *Quarterly Review*, Vol. X. pp. 99—101.

death upon the first offence, unless the offender abjured his errors, and irremissibly if he relapsed. Sixteen other opinions were to be punished with imprisonment, till the offender should find sureties that he would maintain them no more. Among these were the belief in Purgatory; the opinion that God might be worshipped in pictures or images, free will, universal restitution, and the sleep of the soul. Their laws also for the suppression of immorality were written in blood." Vol. II. p. 464.

The last chapter comprises the ecclesiastical transactions of the reigns of Charles II. and James II. The ejectment of 2,000 non-conformist ministers is fitly considered to have a set off in the 8,000 loyal clergy, who were deprived of their benefices for their loyalty to Charles I. The injudicious proceedings of James; the firmness of the bishops, and the mistaken conscientiousness of the non-jurors, are the concluding heads; and Mr. Southey takes leave of his subject in the following words:

"From the time of the Revolution, the Church of England has partaken of the stability and security of the State. Here therefore I terminate this compendious, but faithful, view of its rise, progress, and political struggles. It has rescued us, first from heathenism, then from Papal idolatry and superstition: it has saved us from temporal as well as spiritual despotism. We owe to it our moral and intellectual character as a nation; much of our private happiness, much of our public strength. Whatever should weaken it, would in the same degree injure the common weal; whatever should overthrow it, would in sure and immediate consequence bring down the goodly fabric of that constitution, whereof it is a constituent and necessary part. If the friends of the Constitution understand this as clearly as its enemies, and act upon it as consistently and as actively, then will the Church and State

be safe, and with them the liberty and the prosperity of our country." Vol. II. p. 528.

From the Christian Renouncer.

A Narrative of the Conversion and Death of Count Struensee, formerly Prime Minister of Denmark, by Dr. Munter. Translated from the German, in 1774, by the Rev. Mr. Wendeborn. With an Introduction and Notes. By Thomas Rennell, B. D., F. R. S. Vicar of Kensington, and Prebend of South Grinstead, in the Church of Salisbury. 8vo. pp. 238. Rivingtons. 1824.

(Concluded from page 154.)

We have thus far followed up the regular stages by which the conversion of Struensee was effected, so far as they appear from the narrative of the first conferences between Munter and himself. Evidently, however, many considerations suggested by the different writers, whose works Munter had placed in his hands, had contributed to bring about the happy change in his sentiments—so that we do not see the whole process fully displayed. But from what we do see, we perceive that the change was effected by gradual and gentle steps. Though Struensee appears a man possessed of considerable feeling, we do not find him hurried away into any passionate fervour of religion, when once his affection was gained to the truth as it is in Christ; but he even scruples to believe what he wishes, is fearful of himself, lest he should not be sincere in his profession of the faith, and lest his former doubts and difficulties should again rise up to shake his confidence. A conviction, thus founded on a sensibility of the heart, controlled by the reluctant power of a strong intellect, is of a very different character from those agonies of conversion, on which the dark genius of Methodism so much delights to dwell. Here was conflict indeed, but it was not the conflict of frenzy—there was no unutterable

pangs of the new birth—the only conflict was that between a prejudiced mind and the love of Christianity—the only pangs were those of keen remorse for a life so unworthy of the God who gave and who redeemed it.

His spiritual instructor, however, is not satisfied with his conversion alone; he endeavours now to strengthen him in the faith, and to carry him forward in the work of improvement. Accordingly, their conferences are continued up to the moment when, by the sentence of the law, the unhappy Count was summoned to appear before his God. In the course of them, several interesting topics of religion are discussed. Upon the subject of mysteries, there are some excellent observations, explanatory of the use of analogical terms in religion, which, from not being rightly considered, have led to much of the perplexity attributed to the mysterious doctrines themselves. The importance of practical Christianity being introduced, the Count thus expresses himself on the subject:

“My ideas of that reformation in man, which is to be brought about by conversion, are greatly rectified by this book. (Spalding.) I own with joy, I find Christianity more amiable the more I get acquainted with it. I never knew it before. I believed it contradicted reason and the nature of man, whose religion it was designed to be. I thought it an artfully contrived and ambiguous doctrine, full of incomprehensibilities. Whenever I formerly thought on religion in some serious moments, I had always an idea in my mind how it ought to be, which was, it should be simple and accommodated to the abilities of men in every condition. I now find Christianity to be exactly so; it answers entirely that idea which I had formed of true religion. Had I but formerly known it was such, I should not have delayed turning Christian till this time of my imprisonment. But I had the misfortune to be prejudiced against religion,

first through my own passions, but afterwards likewise through so many human inventions, foisted into it, of which I could see plainly that they had no foundation, though they were styled essential parts of Christianity. I was offended when God was represented to me as an angry, jealous Judge, who is much pleased when he has an opportunity of showing his revenge, though I knew he was love itself; and am now convinced, that though he must punish, yet he takes no kind of delight in it, and is rather for pardoning. From my infancy, I have known but few Christians that had not scandalized me by their enthusiasm and wickedness, which they wanted to hide under the cloak of piety. I knew, indeed, that not all Christians were such, or talked such an affected language; but I was too volatile to inquire of better Christians after the true spirit of religion. Frequently I heard sermons in my youth, but they made no impression upon me. That without Christ there was no salvation, was the only truth which served for a subject in all sermons, and this was repeated over and over again in synonymous expressions. But it was never set in its true light, and never properly proved. I saw people cry at church, but after their tears were dried up, I found them in their actions not in the least better, but rather allowing themselves license in every transgression, upon the privilege of being faithful believers. Lastly, I could not comprehend those inward feelings which many Christians pretend to have. It appeared to me unnatural and miraculous. Nevertheless, it has made me uneasy during our acquaintance, that I have found nothing of these inward feelings: and I believe you have observed my uneasiness. I found my real sorrow for my sins not adequate to those expressions, which I had heard frequently in my youth, and which had terrified me so much. I endeavoured to heighten my grief to

such a degree; but I saw on the other side, that this forcing myself, by means of imagination, was not that grief I sought for, or what might have pleased God. Spalding's book has satisfied me on this account. I am now sure that the chief point is a confidence in God through Christ, and a true reformation of mind from what is bad to what is good. I myself can find out and be sensible, whether I have this confidence; and I myself am able to judge, whether such a reformation has taken place within my mind." P. 113.

His observation of the torment which must necessarily accompany the wicked, is very just and striking:

"If even the punishments of a future world were only to last during the life of a man, it would be very terrifying, and sufficient to keep us from sin. It would be dreadful enough if the punishments consisted in nothing else but the natural consequences of sin, without any further dispensation of God. I thought men might be punished in eternity by those passions to which they were addicted in this world. They leave this world with all their internal appetites, which attend them in all their strength. There is nothing in the other world to satisfy these desires. They consume themselves in insatiable longings and vain wishes. God need only say to them, You shall remain as you are." P. 138.

He would have rejoiced could he have foreseen the extent to which the following opinion has been acted upon at the present period, through the channel of the Society for promoting Christian Knowledge.

"He continued: 'I wish you and other divines would write small pamphlets, to acquaint the people with the advantages of Christianity, which might be of greater service than preaching. In this manner Voltaire has written, as you know, innumerable little pieces about religion, which contain always the same thing

over again, under different titles, and in a different dress. Rational friends of Christianity should learn of him the method, by which he does much mischief, and apply it to better purposes. Voltaire boasts of having found out this method, as he says, to enlighten the world. I remember when I conversed with D'Alembert at Paris, in my travels, that he spoke much in praise of this method, and admired Voltaire's wisdom in this point. However, I do not believe him to be the inventor of it. Perhaps he has borrowed this way of spreading his principles from Christ himself, who taught truth, sometimes in parables, sometimes in questions and answers, and sometimes in sermons.'" P. 142.

The Christian fortitude which Struensee had now acquired, enabled him to receive the account of his sentence, and the immediate prospect of his execution, with the greatest composure of mind. He now more solemnly prepares himself to meet his end, and for this purpose requests that he may receive the Sacrament of the Lord's Supper. The account of his behaviour on the occasion of receiving it is very affecting:

"I came to-day to the Count with Lieutenant General Holben, who, at my request, was present at his receiving the sacrament. I administered it to him; and this man, who received his sentence of death without any appearing alteration of mind, was, during the whole time of this sacred transaction, as if he was melting into tears. I never observed a tear in his eyes as often as we were talking about his misfortunes and death; but on account of his sins, the moral misery into which he had thrown himself and others, on account of the love of God towards him and all mankind, he has wept more than I myself should have believed, if I had not seen it.

"When the whole transaction of receiving the sacrament was over, he begged leave of the commander of

the castle to make presents of the trifles that he had left, his bed, his linen, and the little money which he had saved out of his allowance, which was a rix dollar or a crown every day. He said, 'I have now no more property.'

"He then took his farewell of the commander in a very affecting manner; thanking him for all the kindness he had shown him, and declared that he had not denied him any favour that was in his power to grant. The old venerable man left him with these words: 'I am sure we shall find one another again before the throne of God.'" P. 169.

His tranquillity of mind appears indeed to increase as he approaches more nearly to his end. Instead of exerting the power of fancy to dispel the horrors of the scaffold, we find him laying a restraint on its excursions, and confining himself to cool consideration—to meditation on "the walk of Christ to his death," and its application to his own case.

We close our extracts from the narrative of Dr. Munter, with the account of the last moments of the life of Struensee.

"Now the door of the prison opened, for which the Count himself never, but I very often had looked with a fearful expectation. An officer came in, and desired me, if I pleased, to step into the coach, and to go before the Count to the place of execution. I was much moved and affected. The Count, as if it did not concern him in the least, comforted me by saying: 'Make yourself easy, my dear friend, by considering the happiness I am going to enter into, and with the consciousness that God has made you a means of procuring it for me.'

"I embraced him, recommending him to the love and mercy of God, and hastened to the place of execution.

"He being soon called after me, got up from his couch and followed those who were to conduct him. Coming out of the prison and getting into the

coach, he bowed to those that were standing around. Upon the way to the place of execution, he partly spoke to the officer who was with him in the coach, partly sat in deep meditation.

"As soon as both the condemned were arrived in their respective coaches near the scaffold, and Count Brandt had mounted it first, I got into the coach of Struensee, and ordered the coachman to turn about, to prevent his having the prospect of the scaffold.

"'I have seen him already,' said he. I could not recollect myself so soon, and he, finding my uneasiness, said, with a smiling countenance, 'Pray do not mind me. I see you suffer. Remember that God has made you an instrument in my conversion. I can imagine how pleasing it must be to you to be conscious of this. I shall praise God with you in eternity that you have saved my soul.'

"I was still more affected than before, and said, that I should look upon this transaction of mine as the most remarkable one during my whole life, since God had blessed it with so self-rewarding a success. It was a pleasing thought to me, that we should continue our friendship in a future world. I should have comforted him; but he, in this case, comforted me. He desired me then to remember him to several of his acquaintance, and to tell some of them, that if he, by his conversation and actions, had misled them in their notions of virtue and religion, he, as a dying man, acknowledged the injury he had done, begged them to efface these impressions and to forgive him."

* * * * *

"On seeing the great number of spectators, I told him, that among these thousands were many that would pray to God to have mercy upon him.

"'I hope so,' said he, 'and the thought pleases me.' He soon after added:

"'It is a solemn sight to see so many thousands of people together;

but what are these thousands when compared with the whole sum of all God's creatures, and how very little appears one single man in such a comparison? Nevertheless, God loves every individual man so much, that he has procured his salvation by sacrificing his own Son. What a love is this!

"You see me," continued he, "outwardly, the same as I find myself within." And I perceived, all the while I was sitting with him in the coach, no alteration, but that he was pale, and that it was more difficult for him to think and to converse, than it was some days before, or even this very morning. However, he had his full presence of mind, knew several of those who stood about the coach, bowed to many by pulling off his hat, and to some he bowed with a friendly mien.

"My ease," said he, "is not a forced one. I cannot recollect any cause from which this ease arises, that could displease God. I am not ambitious to gain the applause of men, and I do not promise that I shall not show my uneasiness upon the scaffold. I now have disagreeable sensations, and I shall have more there, which I shall not endeavour to conceal: But you may be assured, that my soul will look with calmness and hope beyond death. And how little is that which I am going to suffer, when I compare it with the sufferings Christ bore when he died. Recollect only his words: 'My God, my God, why hast thou forsaken me?' and consider, what excruciating pain it must have caused him, to hang for several hours on the cross before he died!"

"I exhorted him again not to show any affected fortitude in these last moments which was not natural to him. Such affectation would certainly displease God, and if he now still would mind what the spectators might think, I must tell him, that only a few shortsighted people would believe his affected firmness to be true.

"I then said, Christ prayed for his murderers even on the cross. May I rely on your leaving this world with the same sentiments of love towards those you might have reason to think your enemies?"

"First," said he, "I hope that there is no one who has a personal hatred against me; but that those who have promoted my misfortunes, have done it with an intent of doing good. Secondly, I look upon myself already as a citizen of another world, and that I am obliged to entertain sentiments conformable to this dignity: and I am sure, that if I were to see those, who might perhaps be my enemies here, in the bliss of that world which I hope to enter into, it would give me the highest satisfaction. I pray to God that if my enemies were to repent of their behaviour towards me, this repentance may induce them to look out for that salvation which I promise myself through the mercy of God.

"Though I could not see the scaffold, yet I guessed, from the motion of the spectators, that it was Struensee's turn to mount it. I endeavoured to prepare him for it by a short prayer, and within a few moments we were called. He passed with decency and humbleness through the spectators, and bowed to some of them. With some difficulty he mounted the stairs. When we came up, I spoke very concisely, and with a low voice, upon these words of Christ; 'He that believeth in me, though he were dead, yet shall he live.' It would have been impossible for me to speak much and loud, even if I had attempted it.

"I observe here, that he showed not the least affectation in his conduct upon the scaffold. I found him to be one who knew that he was to die, on account of his crimes, by the hands of the executioner. He was pale, it was difficult for him to speak, the fear of death was visible in his whole countenance; but, at the same time, submission, calmness and hope, were expressed in his air and deportment.

"His sentence, and afterwards the King's confirmation of it, were read to him: his coat of arms was publicly shown, and broken to pieces. During the time that his chains were taking off, I put the following questions to him: Are you truly sorry for all those actions by which you have offended God and men?

"You know my late sentiments on this point, and I assure you they are this very moment still the same."

"Do you trust in the redemption of Christ, as the only ground of your being pardoned before God?

"I know no other means of receiving God's mercy, and I trust in this alone."

"Do you leave this world without hatred or malice against any person whatever?

"I hope nobody hates me personally: and as for the rest, you know my sentiments on this head, they are the same as I told you just before."

"I then laid my hand upon his head, saying: Then go in peace whither God calls you! His grace be with you!

"He then began to undress, and inquired of the executioners how far he was to uncover himself, and desired them to assist him. He then hastened towards the block, that was stained and still reeking with the blood of his friend, laid himself quickly down, and endeavoured to fit his neck and chin properly into it. When his hand was cut off, his whole body fell into convulsions. The very moment when the executioner lifted up the axe to cut off his hand, I began to pronounce slowly the words, 'Remember Jesus Christ crucified, who died, but is risen again.' Before I had finished these words, both hand and head, severed from the body, lay before my feet." P. 185.

The confession of the Count himself, which is subjoined, is important, as verifying the previous account of Dr. Munter, and testifying the sincerity of the penitent as well

as his anxiety to make reparation, as far as he could, to the world for the evil of his former example.—It is time for us, however, to return to Mr. Rennell, and his suggestions of the practical usefulness to be derived from the Narrative which we have been considering. Its importance, generally, as an unsophisticated detail of a conversion from infidelity to serious faith in the promises of God through Christ, has been already noticed. Mr. Rennell further regards the work, in its application to four different classes of persons:—to the professed unbeliever—to the young man just entered on the world—to the theological student—to the practical minister. We cannot better promote the edification to be derived from the work, than by transcribing his observations, with which we shall conclude this article.

"Should this book happen to fall into the hands of a professed unbeliever, he will not perhaps find it uninteresting to observe the progress of opinions the same with his own, in a strong and powerful understanding, and to find the sources of infidelity dissected and laid open, by one who knew well the human heart in others, and was at last brought to a knowledge of his own. He may then perhaps be tempted to look inwardly upon himself, and to examine whether there is any resemblance between his own scepticism, and that of the unfortunate Struensee—whether it proceeds from the same cause, and has been attended by the same effects—whether the fabric of both systems is not reared on the same shallow and dangerous foundations. Could he, under the blessings of a higher power, be induced to investigate with calmness and with candour these most important points, this little history will not have fallen into his hands in vain.

"By the young man just entering into the world, this volume may be read with peculiar advantage. He will first observe upon what slender

grounds all objections against revelation are raised and sustained, and that they are the result, not of investigation, but of indolence; not of knowledge, but of ignorance. Struensee, like Hume, had never, since his childhood, read with the slightest attention the very Scriptures which he affected to deride; he knew nothing of the evidences of religion, nor of any, excepting the most popular, objections, which might be urged against them.

"He will afterwards be enabled to trace all popular opinions to their principal, it may be said to their single, source—corruption of heart and profligacy of life. It is not, perhaps, a single act of intemperance (though single acts are sufficiently dangerous) that will lead the young and inexperienced mind into Scepticism; but it is a continued indulgence in some bad habit, which is contrary alike to the laws both of reason and revelation. It is the unwillingness to relinquish a favourite sin, and a growing attachment to the object of some desire, added to a consciousness of an increasing neglect of the Almighty, of his laws, and probably of his worship, which renders the mind of a young man dissatisfied both with itself and with those principles which are the cause of such dissatisfaction; he finds them incompatible with his mode of life, and then he listens to any suggestion that would teach him how to abandon them; and thus it is that Scepticism finds an easy access to the mind. ***

"From these pages the young man may also discover the full extent of his danger, when he quits the path of Christianity, and trusts himself to the shoals and quicksands of infidelity. A man, when he begins to reject the Gospel, generally reserves to himself the privilege of making a system of religion and a code of morality of his own, which he fully believes will answer every purpose of those which he has abandoned. But he little knows how soon each of these will dwindle into nothing, or, what is perhaps

worse, accommodate themselves to his favourite passions and sins. ****

"These are but treacherous safeguards; they soon give way, and leave the unfortunate dupe of his own moral and religious systems to fall from one step of infidelity to another, till he denies the superintending providence of God, the essential distinction between right and wrong, and lastly the immortality of his own soul; in short, until his wretched career terminates in practical Atheism. *****

"Thus it is, that he who commences his infidel career by abandoning revelation, will soon find that his objections are equally strong against the religion of nature; they have both the same Almighty Author, they are both parts of one connected system, and they rise and fall together.

"The student in theology may not altogether find the time lost which he may expend upon the volume before us. He will there find the best and surest method of treating a case of infidelity whenever, in the course of his future profession, such a one may come under his care. The tenderness and the anxiety of Dr. Munter, accompanied as they are by the most decisive appeals to the conscience, and the most deliberate system of reasoning, are admirable: the plan which he adopts is most judicious, and so exactly suited to the circumstances of his convert, (and the case of all infidels are more or less of the same cast,) that Struensee himself testifies, p. 150, 'I assure you that by no other means you would have found access to my heart than by those which you have chosen.' It would, also, be no useless employment to supply the omissions in the chain of argument by making an abridgement of those books which are recommended for perusal.

"But as the theological student may learn from the narrative of Munter how he may best convert a dying sinner, so the practical minister may also learn how he may best treat him after he is converted. To those who may, either from duty or inclination, be desirous of preparing the soul of a recently converted sinner for Heaven, this book will prove a most useful and practical guide. Of the validity of a death-bed repentance we must always speak with caution, as we cannot be competent judges of its sincerity; that can be known to the Almighty only. To promise, therefore, to the sinner the highest degrees of bliss and glory, and to encourage in his mind the feelings of enthusiastic triumph, is a line of conduct unwarranted at once by expe-

rience and by Scripture. How often in these days do we see the unhappy criminal sent out of the world by his spiritual attendants in all the extacies of fanatical assurances, and generally without having performed any one act by which his repentance could be accounted sincere—without confession—without even a desire of making reparation. Widely different was the case of Struensee; under the guidance of Munter, he was led, not only to an ample confession of his particular sins, but to an anxious wish to make some reparation to society for the injuries that they had inflicted upon it. The account of his conversion, written with his own hand, is no mean proof, both of the sincerity and the depth of his penitence. But even under circumstances so strongly testifying his sincerity, Munter would encourage no other feelings but those of a calm, steady, and Scriptural faith in the propitiation of the Redeemer, and a confidence of pardon through his blood. These are his remarkable words: 'I wish to see you on the scaffold with visible signs of repentance and sorrow, but at the same time, with a peace of mind which arises from a confidence in being pardoned before God.' P. 183. A more difficult task cannot, perhaps, be imposed upon the Christian minister, than so to preserve the balance of feeling in the mind of his penitent, as to prevent hope from growing into presumption, and faith into enthusiasm; to repress the risings of unwarrantable triumph, without diminishing the assurance of pardon and acceptance. The returning prodigal was received with joy into his father's mansion, but what was his lot after his reception, the Gospel has not revealed."

ON FALSE KNOWLEDGE.

WOULD you know yourself, take heed and guard against false knowledge. See that the light that is within you be not darkness; that your favourite and leading principles be right. Search your furniture, and consider what you have to unlearn; for oftentimes there is as much wisdom in casting off some knowledge which we have, as in acquiring that which we have not: which, perhaps, was what made Themistocles reply, when one offered to teach him the art of memory, That he had much rather

he would teach him the art of forgetfulness.

A scholar that hath been all his life collecting books, will find in his library at last a great deal of rubbish: and, as his taste alters and his judgment improves, he will throw out a great many as trash and lumber, which, it may be, he once valued and paid dear for; and replace them with such as are more solid and useful. Just so should we deal with our understandings; look over the furniture of the mind; separate the chaff from the wheat, which are generally received into it together; and take as much pains to forget what we ought not to have learned, as to retain what we ought not to forget. To read froth and trifles all our life, is the way always to retain a flashy and juvenile turn; and only to contemplate our first (which is generally our worst) knowledge, cramps the progress of the understanding, and makes our self-survey extremely deficient. In short, would we improve the understanding to the valuable purposes of self-knowledge, we must take as much care what books we read as what company we keep.

"The pains we take in books or arts, which treat of things remote from the use of life, is a busy idleness. If I study (says Montaigne) it is for no other science than what treats of the knowledge of myself, and instructs me how to live and die well."

It is a comfortless speculation, and a plain proof of the imperfection of the human understanding; that, upon a narrow scrutiny into our furniture, we observe a great many things which we think we know, but do not; and many things which we do know, but ought not; that a good deal of the knowledge we have been all our lives collecting, is no better than mere ignorance, and some of it worse; to be sensible of which is a very necessary step to self-acquaintance. *Mason's Self-Knowledge*, pp. 193, 196, 197. Lond. 1819.

POETRY.

For the Gospel Messenger.

HYMN ON THE TRINITY.

The nature of God lies wholly beyond the reach
of reason, and revelation must be our only guide.

To Reason's shrine let others go,
Who holy mysteries disdain;
The Lord above does surely know,
Their idol and themselves are vain.

Should Reason stretch her feeble wings,
To search out God in his abode;
'Tis vain—not knowing lesser things,
How shall she scan th' Almighty God!

His name is "WONDERFUL"—and he
With darkness still surrounds his throne;
His nature is, and needs must be,
To Angels, as to us, unknown.

Let those who think themselves are wise,
In Reason trust with foolish pride;
But we the Books of God will prize,
And take them for our constant guide.

That God is ONE—these books declare,
And we the solemn truth receive;
That in that God *three Persons* are,
On the same warrant we believe.

How he is *one*, or how he's *three*,
Alike beyond our knowledge lies;
Above the Heav'n more high is he
Than we are sunk below the skies.

Let man no more his reason boast,
And learn presumptuous thoughts no
more;

BUT FATHER, SON, and HOLY GHOST,
In ONE ETERNAL GOD adore.

F. L. B.

For the Gospel Messenger.

THE following lines will be recognized by some of the readers of the Gospel Messenger, I doubt not, with the pleasure of old acquaintance, and be welcomed by others as an agreeable addition to the stores of memory. They were written by the late Rev. Dr. Doddridge, on the motto to the arms of his family, "*Dum vivimus vivamus*," and were pronounced by Dr. Johnson to be one of the finest epigrams in the English language. As Christian epigrams are so rare, this may be admitted by way of proof, that it is possible to be at the same time witty and wise, and though lively, not licentious.

A

EPIGRAM.

"Live while you live," the Epicure would say,
"And seize the pleasures of the present day."
"Live, while you live," the sacred Preacher cries,
"And give to God each moment as it flies."
Lord, in my views let both united be;
I live in pleasure while I live to thee.

From Cunningham's Morning Thoughts.

"THY KINGDOM COME."

WHEN my sad heart surveys the pain
Which weary pilgrims here sustain,
As o'er the waste of life they roam;
Oppress'd without, betray'd within,
Victims of violence and sin,
Shall I not cry, "Thy kingdom come?"

And when I know whose strong control
Can calm and cheer each troubled soul,
And lead these weary wand'ers home;
Can lodge them in a Father's breast,
And soothe this weary world to rest,
Shall I not cry, "Thy kingdom come?"

O rise, the kingdom of the Lord!
Come to thy realms, immortal Word!
Melt and subdue these hearts of stone.
Erect the throne which cannot move;
Stretch forth the sceptre of thy love,
And make this rebel heart thine own.

AN ODE:

By Bishop Horne; the sentiment from the Divine Herbert.

SWEET day, so cool, so calm, so bright,
Bridal of earth and sky,
The dew shall weep thy fall to-night;
For thou, alas! must die.

Sweet rose, in air whose odours wave,
Whose charms the beauty vie,
Thy root is ever in its grave,
And thou, alas! must die.

Sweet Spring, of days and roses made,
Whose charms the beauty vie,
Thy days depart, thy roses fade;
Thou too, alas! must die.

Be wise then, Christian, while you may,
For swiftly time is flying;
The thoughtless man who laughs to-day,
To-morrow will be dying.

If the New Moon, the First Quarter, the Full Moon, or the Last Quarter, happens

Miscellaneous Intelligence.

Meteorological Observations.—Dr. Adam Clarke has lately communicated to the public some meteorological observations, in which he remarks: "From my earliest childhood I was bred up on a little farm, and as I found that much of our success depended on a proper knowledge and management of the weather, I was led to study it ever since I was eight years of age." In this science he states that he has attained extraordin-

ary success, as the result of which he advocates the weather table attributed to Dr. Herschel, but which the son of that gentleman has recently disclaimed on the part of his late Father. Dr. Clarke says, that the accuracy of this table is truly amazing; and that, if Dr. Herschel had lived for no other purpose than to construct it, posterity would have reason to bless his memory. Some of our meteorological readers may perhaps thank us for inserting this table, as arranged by Dr. Clarke.

MOON.	TIME OF CHANGE.	IN SUMMER.	IN WINTER.
If the New Moon, the First Quarter, the Full Moon, or the Last Quarter, happens	Between MIDNIGHT and TWO in the MORNING,	Fair	Hard Frost, unless the wind be S. or W.
	— 2 and 4 Morn.	Cold with frequent Showers	Snow and Stormy.
	— 4 and 6	Rain	Rain.
	— 6 and 8	Wind and Rain	Stormy.
	— 8 and 10	Changeable	Cold Rain if wind W.; Snow, if E.
	— 10 and 12	Frequent Showers	Cold and high wind.
	At TWELVE o'clock at NOON and TWO P. M.	Very Rainy	Snow or Rain.
	Between 2 and 4 Afternoon	Changeable	Fair and Mild.
	— 4 and 6	Fair	Fair.
	— 6 and 8	Fair, if wind N. W.	Fair and Frosty, if wind N. or N. E.
	— 8 and 10	Rainy, if S. or S. W.	Rain or Snow, if S. or S. W.
	— 10 and MIDNIGHT.	Ditto	Ditto.
		Fair	Fair and Frosty.

In general, the nearer the time of the Moon's Change, First Quarter, Full, and Last Quarter, is to MIDNIGHT, the fairer will the weather be during the seven days following: and the nearer to MIDDAY, or NOON, these phases of the Moon happen, the more foul or wet the weather may be expected to be during the next seven days.—*Christ. Obs.*

American Tract Society.—A national Tract Society has been lately instituted at New-York, composed of various religious denominations. In imitation of the American Bible Society, they have opened a subscription for the purpose of raising the sum of \$20,000 for the purchase of a suitable lot, and the erection of a house, for the accommodation of the Society. At the first meeting \$12,500 were subscribed.

While so much becoming energy exists in other parts of our country, for promoting institutions connected with the cause of religion and morals, and for providing for their convenient accommodation, the *Protestant Episcopal Society for the Advancement of Christianity in South-Carolina*, remains "without a habitation," if it has a "name and a home." It were very desirable that so important an institution as this, should possess every possible facility for its operations, for the accommodation of its valuable library, and for the meetings of its

members. In England, emphatically the country of religious institutions, it has been found essentially necessary to have houses peculiarly fitted for their benevolent purposes; and experience has shown, that great public good, as well as private convenience, has resulted from the measure. We are not without hopes, that something may yet be done for our native institutions; that while charitable societies are raising elegant buildings for their own peculiar use, the institutions more immediately connected with the moral condition of the community, will not be permitted to remain long without similar accommodations.

Distribution of the Book of Common Prayer.—The last report of the British "Prayer Book and Homily Society," contains much interesting matter. The following extracts relating to the circulation of the formularies of our church, will be read with interest by every churchman.

"A Clergyman residing at Warsaw, after stating that he had distributed many Homilies in German, and that many more might be circulated with much advantage, proceeds to state, that numerous colonies of Germans are to be found in every part of Poland. 'Many of these,' he adds, 'have no pastor. They assemble on Sunday, when a schoolmaster reads aloud a sermon. They sing hymns, but have no prayers. A reprint of the Morning and Evening Services of our Church, with the Epistles and Gospels, which reprint could be effected at a small expense, would be peculiarly useful to them.' He adds: 'A great curiosity respecting the English Liturgy had been excited here by our English service; and very many foreigners have been inquiring after Prayer Books.'

"In Poland," he then says, 'the Reformed Church is Episcopal, being a branch of the Church of the Bohemian Brethren. Persecution, indeed, compelled them to lay aside the title

of 'Bishop;' instead of which they use that of 'General Senior.' But the ordination has ever been preserved pure. Mr. Von Diehl, the present General Senior, was obliged to travel above 400 English miles to be consecrated by an old bishop, then on the point of death. To one of the Reformed Clergy I presented a copy of the German Prayer-book; and so highly was he delighted with the prayers, that he said he should make use of parts of them. Indeed, all the ceremonies used in conducting our public worship have commanded the respect of those who have witnessed them.' In consequence of this communication, a larger supply of books has been sent to Warsaw.

"Considerable discussion having arisen among the Protestants in Prussia respecting the adoption of a Liturgy, the Committee have entered into correspondence with a pious Professor at Berlin, to whom they have sent a considerable supply of the Book of Common Prayer, both in English and German. In a letter written by this gentleman, much pleasure is expressed on his finding that the Society was willing to extend its useful exertions to the Prussian dominions. 'The theological students,' he says, 'who know your Liturgy book, are charmed with it; but few only do know it. I can positively assert that they would very gladly receive copies, and that these would be usefully put into their hands. Your Society, also, would give much pleasure to some of them, if they sent some English copies, as several of our students understand English. Respecting the Christian laity, I can only say, that those who know English, and have seen the Prayer Book, are very much pleased with it; but few of these know English, and fewer still have seen the book. I should think, according'y, that among laymen also it would be gladly received.'

"During the last year, several copies of the Prayer Book in Italian

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have been sold or distributed with acceptance in Italy. A correspondence has been commenced with, and Prayer Books in French, Italian, and Latin sent to, some Pastors of the church in the valleys of Piedmont. When a friend of this society lately visited a Protestant Pastor in a town situated at the foot of the Alps, he saw on his table a Latin copy of our Liturgy. At a miserable village, lying between two mountains, where he had occasion to pass a Sabbath, he met with a Carmelite Capuchin friar, who comes, every Sunday, three good hours' march up the mountain covered with snow, to preach to the few poor people who inhabit the hamlet. Into the hands of this laborious missionary and of his companion, the Society's friend placed two Italian Prayer Books, and two sets of Italian Homilies."

"The Chaplain to the British Embassy at Constantinople mentions the following interesting incident. 'A short time since a Jew was introduced to me at Constantinople, who wished to be instructed in the doctrines of Christianity. He informed me, that he was a native of Poland, and that, having associated much with Christians, and read the Scriptures, he wished to be further informed on the subject of religion. As he knew no languages but Hebrew and German, I should have found some difficulty in communicating with him as fully as I wished had not your German Liturgy afforded me the means of supplying him with the most effectual information. He read it with avidity, expressed great satisfaction at its excellent spirit, and, after some interviews, requested to be baptised in the faith which it inculcated. The Sunday following being the Conversion of St. Paul, we fixed on that day for the ceremony. Three Germans attended him to the chapel of the British Embassy as his sponsors; and he was baptised and received into the church of Christ, in the presence of their Excellencies the British Ambassador and Prussian

Minister, who witnessed the ceremony. He is a serious respectable young man, and was duly impressed with the solemnity of the occasion. He had studied with particular care the baptismal service, and was well acquainted with its nature and object. He had, moreover, read all the parallel parts of the New Testament, in a copy kindly supplied by the British and Foreign Bible society. I presented him, in your name, with the Prayer Book, and he begged to become a member of the society, which had issued it." This gentleman sent to the Society a donation of twenty-four piastres.—*Christ. Obs.*

Year of Noah's Flood—M. Klaproth, in his elaborate work lately published at Paris, entitled, *Asia Polyglotta*, calculates the year of Noah's flood on the following data: The Bible gives it, according to the Hebrew text, at 2348 years before Christ; the Samaritan, 3044; and the Septuagint 3716. According to an ancient tradition, M. Klaproth says the Messiah was to appear in the sixth millenium after the creation, a period which the Jews considered it as much their interest to throw back; as the Christian translators sought to advance it; hence the great difference between them; and he therefore adopts that of the Samaritan text, which in this particular he thinks may have remained most uncorrupted. The first ruler of China was Fu-Chi, and in his time the Chinese historians say, a rebel named Kung-Kung caused a great flood: this, according to M. Klaproth's calculation, occurred about 3028 years before Christ. The fourth Indian period, Calijuga, begins about 3101 years before Christ. This epoch, he supposes, must have been preceded by some great revolution in the earth, probably the great flood mentioned by Moses and the Hindoo traditions. Thus (he concludes) we find here three remarkable and almost cotemporary epochs: Noah's flood, according to the Samaritan text, 3044

years before Christ; Indian flood beginning of the Calijuga, 3101 before Christ; Beginning of the Chinese state, 3082 before Christ. Assuming the average of these three numbers, he obtains as the year of the great flood 3076 before Christ.—*ibid.*

Religious Decorum.—In Bishop Griswold's address to the Convention of the Eastern Diocess, we remark, with much satisfaction, the following paragraph: We publish it with the hope that it will not be unnoticed nearer home.

"Generally during my tour, [to the western churches in Massachusetts,] or at least in many churches, I noticed with pleasure an improvement in one particular expression of devout feeling; that is, a solemn pause of the whole congregation, after the final benediction, to offer a secret prayer for God's blessing on the means enjoyed, and to thank him for the privileges of his sanctuary. When after the solemnities of divine worship, and hearing the doctrines of life eternal, the congregation hurry from the Lord's house, with no apparent seriousness, there is much reason to fear that they have profited little within it; that they 'go their way and straightway forget what manner of men they are.'"

Conversion of the Samoieds.—By order of the Emperor Alexander, the Samoieds living in the government of Archangel are to be converted to Christianity. For this purpose Missionaries set out on the 10th of last February to the Samoied huts, in the desolate tracts of that government.

Villers on the Reformation.—Proposals have been issued in Fredericktown, Maryland, for republishing this interesting work. It possesses very considerable merit, and obtained the prize from the National Institute in France, in 1802, as the best dissertation on the question: "What has been the influence of the Reformation by Luther, on the political situation of the different states of Europe, and on the progress of knowledge?" The American edition will be enriched by notes, and a Biography of Luther.

Ohio Episcopal Seminary.—It is stated in the Pittsburgh Recorder, that Mrs. Putnam, who is proprietor of a large tract of excellent land on the banks of Allum Creek, about 14 miles north of Columbus, has offered to make a donation of 1000 acres to this Seminary, provided it be located on the premises; that the friends of the institution are so confident that this site, which is elevated, healthy, and beautiful, will be chosen by the Convention, that some hundreds of citizens are engaged in clearing a sufficient quantity of land for the necessary buildings; and that it is believed that 6000 acres will be given to the Seminary in the vicinity of this place.

CALENDAR

FOR JUNE, 1825.

- 5. First Sunday after Trinity.
- 11. St. Barnabas the Apostle.
- 12. Second Sunday after Trinity.
- 19. Third Sunday after Trinity.
- 24. St. John Baptist.
- 26. Fourth Sunday after Trinity.
- 29. St. Peter.

TO CORRESPONDENTS.

"FIDES," "H. C.," and "HIERONYMUS," are received. "REKLAW" would have been published last month, if it had been received in time. We must once more remind our Correspondents, that no Communication can be inserted in the current month except it be received in the first week.